REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA

For the year ending 31st March 1907

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TABLE OF CONTENTS.

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING 31ST MARCH 1907.

FIRST PART.

SECTION I.

	Para.	Page.
Supply of photographic prints	1	1
Enquiry into Pagoda Trusts	2	*ib*
Institution of new Pagoda Trusts	3	2
Decadence of Burmese architecture owing to negligence of Pagoda Trustees ...	4	*ib*
Proposal for improving Trust Schemes	5	*ib*
Proposal to utilise services of *Thathanabaing* and his delegates in supervising Trustees...	6	3
Programme for past year and action taken with regard to it	7	*ib*
Programme for ensuing year	8	*ib*

SECTION II.

Tours and localities visited	9	4
Tour in Northern India	10	*ib*

SECTION III.

Conservation of buildings	11	4
Proposals for conservation	12	5
Execution of duties defined in paragraph 6 of Revenue and Agricultural Department Resolution No. 26—28-2, dated 7th July 1903.	13	*ib*
Generous gift of the Burma Oil Company	14	*ib*
Visit of Director-General of Archæology and Government Epigraphist to Pagan ...	15	*ib*
Visit of General de Beylié, Director-General of Archæology and Government Epigraphist, to Yathemyo near Prome.	16	6

SECTION IV.

District lists of monuments	17	6

SECTION V.

No surveys or excavations were undertaken	18	6

SECTION VI.

Amount expended on Archæological works	19	6
Models of Mandalay Palace	20	*ib*
Special repairs	21	*ib*

SECTION VII.

Services of subordinates and construction of Archæological Office at Mandalay ...	22	7

SECOND PART.

SECTION I.

Conservation works at Pagan commended by Director-General of Archæology ...	23	7
New archæological discoveries at Petleik-Paya, Pagan	24	*ib*
Repairs to Ngakywènadaung	25	8
Repairs to Sapada	26	9

SECTION II.

Excavations at Pagan	27	9
Unfruitful results of excavations in Burma	28	10
Origin and development of the Burmese alphabet	29	*ib*
Trade routes between China and India passing through Burma	30	11
Brief Note on Burmese Archæology compiled for Mr. Scott O'Connor, author of "*The Silken East.*"	31	12
Four stone inscriptions found at Mergui	32	13
Votive tablets from Akyab	33	*ib*
Pieces of European cannon found at Myohaung, Akyab district	34	*ib*
Silver coins found in Yamèthin district	35	14
Four terra-cotta tablets found in the Malay Peninsula...	36	*ib*
Two inscriptions found at Myingyan	37	*ib*
Two inscriptions found at Kyauksè	38	*ib*
Maung Kyaw U's gift of eight Arakanese silver coins to the Rangoon Museum ...	39	*ib*
Votive tablets found near Prome	40	*ib*

RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

FOR THE YEAR 1906-07.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-36, dated the 29th July 1907.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1906-07.

RESOLUTION.—The operations of the Archæological Department in Burma have received much attention during the year under review. Suggestions for the framing of rules and directions for the administration of the Ancient Monuments Preservation Act, 1904, have been received from the Director-General of Archæology, and the Local Government has formulated proposals as to the arrangements which appear to be most suitable, having regard to local conditions and the present state of archæological research in the Province. Briefly summarized, the proposals include the preparation of lists of ancient monuments to be declared by notification to be protected monuments, and the framing of rules under sections 15 and 20 of the Act to regulate the right of access to the Palace at Mandalay, to restrict excavation in certain districts, and to preserve the ownership of Government in all objects discovered in the course of excavation. The advice of the Director-General of Archæology has been sought with regard to these proposals. In the meantime the compilation of lists of the monuments in each Division in Burma has now been completed. The lists have been forwarded to the Superintendent of Archæological Survey, who will prepare from them a consolidated list including all the monuments of importance in the Province. The Superintendent's list will supply useful information about each monument in a tabular form, and will afford valuable assistance in the selection of such monuments as are worthy of repair and conservation by Government.

2. The administration of pagoda funds and the formation of trusts was also the subject of discussion during the year. As a result of enquiries instituted by him, the Superintendent of Archæological Survey submitted certain recommendations with a view to rendering the administration of trust funds and the operations of trustees with regard to the maintenance and repair of the structures in their charge subject to examination and control by Deputy Commissioners, but the Lieutenant-Governor was unable to accept these proposals. His Honour considers it desirable that there should be as little interference as possible on the part of Government with the management of trusts connected with religious buildings and institutions. Where trusts have been constituted, it is for the Buddhist community to exercise such supervision over the trustees as may be conferred by law, and, if necessary, to have recourse to the Courts to enforce the proper observance of the terms of the trust. The examination of trust

accounts, the erection of new buildings, and the maintenance and repair of pagodas are not matters with which, in His Honour's opinion officers of Government should concern themselves in their public capacity except in so far as is provided by the Ancient Monuments Preservation Act.

3. The work of conserving those monuments whose preservation has been undertaken by Government was continued throughout the year, and 14 additional buildings and other objects of antiquarian interest were added to the list. The reconstruction of the Palace spire at Mandalay has now been completed. An important discovery of terracotta reliefs, with inscriptions in the Pâli character dating back to the 11th century A.D., was made at the Petleik pagoda at Pagan. The excavations made at Pagan in March 1906 did not yield results of any great interest, probably owing to the spoliation of religious buildings during the frequent wars in which the Kingdom of Ava was involved. The excavation of the prehistoric site of Yathemyo near Prome, which is included in the programme of the year 1907-08, may be expected to be more fruitful. It was visited in January 1907 by General de Beylié, a French archæologist, who found some inscriptions in an unknown character. This and the fact that the style of architecture of the pagodas in the neighbourhood is entirely different from that prevailing at Pagan seem to indicate that the examination of the site now to be undertaken will reveal much that is still unknown concerning the early history of the country.

4. The efforts of the Archæological Department were much encouraged by the visit in February 1907 of the Director-General of Archæology accompanied by Dr. Sten Konow, the Government Epigraphist. Mr. Taw Sein Ko subsequently visited Northern India, and the opportunity which was thereby afforded him of studying on the spot the methods adopted in the work of conservation and excavation cannot fail to be of much assistance to him in directing similar operations in Burma. The Lieutenant-Governor has read the Report with much interest. He desires to acknowledge the zeal and energy which Mr. Taw Sein Ko has continued to display in archæological matters.

By order of the Lieutenant-Governor of Burma,

W. F. RICE
Chief Secy. to the Govt. of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the Year ending 31st March 1907.

FIRST PART.

SECTION I.

Office work, giving details of programme carried out and of programme proposed for ensuing year.

Supply of photographic prints.

The requisition of copies of photographs numbering 407 in each case, for the India Office, the Indian Museum, Calcutta, and the Provincial Museum, Rangoon, in addition to those annually supplied to the Director-General of Archæology, imposed much heavy work on the office of the Superintendent, Archæological Survey.

Enquiry into Pagoda Trusts.

2. The enquiry, which was started in 1904, at the instance of the Director-General of Archæology, into the management of Pagoda Trusts constituted under section 539 of the Code of Civil Procedure, was completed in December 1906, and a full report was submitted to the Local Government. The following is the list of pagodas, the management of whose Trusts was investigated:—

Serial No.	Name of Pagoda.	Locality.	District.
1	2	3	4
	LOWER BURMA.		
	ARAKAN DIVISION.		
1	Urittaung	Akyab	Akyab.
	PEGU DIVISION.		
2	Shwedagôn	Rangoon	Rangoon.
3	Sule	Do. ...	Do.
4	Shwesandaw	Prome	Prome.
5	Shwehmawdaw	Pegu	Pegu.
6	Shinbinthalyaung ...	Pegu	Pegu.
7	Kyaikkauk	Syriam	Hanthawaddy
8	Kyaikkasan	Thingangyun	Do.
	IRRAWADDY DIVISION.		
9	Shwemôktaw	Bassein	Bassein.
	UPPER BURMA.		
	MINBU DIVISION.		
10	Shwezettaw	Shwezettaw	Minbu.
11	Kyaungdawya	Lègaing	Do.

Serial No.	Name of Pagoda.	Locality.	District.
1	2	3	4
	MANDALAY DIVISION.		
12	Arakan	Mandalay	Mandalay.
13	Shwemalè	Singu	Do.
14	Mahalawkamayazein or Kuthodaw.	Mandalay	Mandalay.
15	Thetkyathiha	Do. ...	Do.
16	Shwekyimyin	Do. ..	Do.
17	Sudaungbye or Payani ...	Do.	Do.
	MEIKTILA DIVISION.		
18	Gawdawpalin and Thatbyinnyu.	Pagan ...	Myingyan.
19	Ananda	Do. ...	Do.
20	Shwezigôn	Do. ...	Do.
21	Shwethayaung	Kyauksè	Kyauksè.
22	Shweyinmyaw	Meiktila	Meiktila.
	SAGAING DIVISION.		
23	Kaunghmudaw	Sagaing	Sagaing.
24	Shwezigôn	Ava	Do.
25	Shwetaza	Shwebo	Shwebo.

Institution of new Pagoda Trusts.

3. It will be noticed that, in the above list, Tenasserim, one of the oldest Divisions incorporated into the British Empire, does not appear. The reproach was, however, removed by the constitution, in the course of the year, of a Trust Scheme for the celebrated Kyaiktiyo Pagoda in the Thatôn district. The constitution of another scheme for the Kyaikthanlan Pagoda at Moulmein was still under consideration.

Decadence of Burmese architecture owing to negligence of Pagoda Trustees.

4. Owing to the absence of efficient control, there have been malversation of funds, incongruities in the style of architecture and neglect of the conservation of the central shrines. The attention of the majority of the Trustees has hitherto been devoted to the provision of mirth and levity at the so-called annual pagoda festivals, and to inordinate expenditure on gilding, the advantage of which is of a most ephemeral nature. Unless prompt action is taken, there is considerable risk lest the national forms of architecture should be obliterated or hybridised beyond recognition, to the great detriment of art and beauty and the true interest of Archæology.

Proposals for improving Trust Schemes.

5. The recommendations submitted to the Local Government were as follows :—

(i) That an annual statement of account of each Trust Fund should be furnished by the Trustees to the Deputy Commissioner, who would forward it to the Superintendent, Archæological Survey, with such remarks as he might consider necessary ;

(ii) That all questions relating to the repair or demolition of the pagodas themselves or the buildings connected with them, or to the erection of any new structures in their immediate vicinity, should be referred by the Trustees to the Deputy Commissioner, and his approval should be obtained before the works were

taken in hand. The Deputy Commissioner would, if necessary, consult the officers of the Public Works and Archæological Departments in all matters of taste or technical knowledge ;

(iii) That, in all the Trust Schemes to be constituted hereafter, the above two changes should be inserted ; and

(iv) That, in the preparation of schemes for the management of the Trust Funds of Pagodas, with the previous approval of the Local Government, the Superintendent, Archæological Survey, should be consulted by the Commissioners and the Government Advocate.

Proposal to utilise services of *Thathanabaing* and his delegates in supervising Trustees.

6. An element of ecclesiastical control has been introduced into the Trust Schemes of some of the Pagodas in the Minbu and Myingyan districts, and, now that a *Thathanabaing* or Buddhist Archbishop has been recognised for Upper Burma, it is a question whether such a system of control should not be more extensively adopted.

7. The programme for 1906-07 provided for action in connection with the following items :

Programme for past year and action taken with regard to it.

(i) *The Architectural Survey of the Palace buildings, Mandalay (to be continued).*—A division of labour was decided upon between the Public Works and Archæological Departments, the former devoting itself to the preparation of drawings, plans and sections of the buildings on the Palace platform, and the latter to that of photographs of the same structures and of plans of buildings, which are not on the platform. The Public Works Department completed 14 drawings, while the Archæological Department, owing to the deputation of the Architectural Surveyor on other duty, could not finish more than 18. There is now only one draughtsman employed on the work in either Department; and, if the number is increased, there is no doubt that work will be pushed on with greater expedition.

(ii) *The preparation of an illustrated article on Burmese Epigraphy for incorporation in the " Journal of Indian Archæology " (to be continued).*—This article was completed and submitted to the Director-General of Archæology.

(iii) *The compilation, from the lists furnished by the District Officers, of a record of representative monuments considered worthy of repair and conservation.*—All the district lists were not received in the course of the year, and the compilation was held in abeyance.

(iv) *The excavation of the pre-historic site of Yathemyo near Prome, and the investigation of the lake-dwellings at Inleywa in the Southern Shan States.*—Under the orders of the Local Government, the work of excavation was postponed.

(v) *The compilation of an account of the excavations undertaken at Pagan during the cold season of* 1905-06.—The report was furnished to the Director-General of Archæology.

(vi) *The compilation of an account of the* 25 *Archæological buildings at Pagan, which are maintained by the Public Works Department.*—The number of such buildings has been increased from 25 to 30. The plans and drawings promised by the Executive Engineer, Meiktila Division, have not yet been received ; but the collection of other materials was proceeded with.

Programme for ensuing year.

8. For the ensuing year ending 31st March 1908, the following programme has been approved by the Local Government :—

(i) The continuation of the architectural survey of the Palace buildings, Mandalay.

(ii) The preparation of a list of antiquarian remains in Burma.

(iii) The excavation of the pre-historic site of Yathemyo near Prome.

(iv) The compilation of an account of the 30 Archæological buildings at Pagan, which are maintained by the Public Works Department (to be continued).

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and localities visited.

9. The following statement shows the time spent on each tour and the places visited :—

Date.	Object of journey.	Number of days.
1	2	3
1906.		
April 18th to 29th ...	To consult works in the Secretariat Library in compiling a report on Burmese Epigraphy.	11
June 4th to 25th ...	To conduct a Yünnanese examination at Lashio. Return to Mandalay from Bhamo necessitated owing to a severe attack of malarial fever.	21
August 24th to September 9th	To report on the proposed removal of the Tangyi Pagoda in Pakôkku district and to inspect archæological buildings at Pagan with the Executive Engineer, Meiktila Division.	16
November 23rd to December 11th	Visit to Pagan to conduct Sir Denzil Ibbetson and to inspect archæological buildings with Mr. O. F. L. W. Cuffe, Executive Engineer, Meiktila Division, and Mr. V. E. Lambert, Subdivisional Officer, Myingyan.	18
1907.		
January 8th to February 6th	Visit to Hmawza in Prome district and Pagan to conduct General de Beylié and the Director-General of Archæology, who passed orders on the conservation of the Petleik and other Pagodas.	29
February 7th to March 16th	Visit to Calcutta, Benares, Kasia, Delhi, Agra, Fattehpur, Sikri, and Buddhagaya in company with Mr. J. H. Marshall, Director-General of Archæology, and Dr. S. Konow, Government Epigraphist.	37
March 21st to 30th ...	To meet the Lieutenant-Governor at Pagan ...	9
	Total ...	141

Tour in Northern India.

10. I was out on tour for 141 days, of which about four weeks were spent in Northern India, visiting the excavation works at Sarnath near Benares and at Kasia in the Gorakhpur district. At Sarnath I met Mr. Venkayya, Assistant Government Epigraphist, Madras, Mr. Nicholls, Archæological Superintendent of the Northern Circle, who is in charge of the Muhammadan buildings, and at Kasia Dr. Vogel, Superintendent of the same Circle, who is in charge of the Hindu and Buddhist buildings. In the inspection of the Muhammadan buildings at Delhi, Agra, and Fattehpur Sikri, I accompanied Mr. Marshall; and in visiting Buddhagaya, I had the advantage of Dr. Konow's company. I was initiated into the mysteries of excavation work, and enjoyed the privilege of studying on the spot the methods and principles employed in conserving specimens of Moghul architecture, some of which are the finest buildings in Asia, if not in the world.

SECTION III.

Recommendations made during the year for conservation or excavation.

Conservation of buildings.

11. During the year 1906-07, the Local Government sanctioned the conservation or maintenance of 14 additional buildings and objects of antiquarian interest by the Public Works Department (Appendix A). Of these the most interesting are: (i) the Mingun Bell, whose weight is about 90 tons, and which is the second largest in the world, being one-third of that at Moscow, and fourteen times of that of St. Paul's; (ii) the Sinbyumè Pagoda, which was built by King Bagyidaw, in 1816, in the form of the Sulâmani Pagoda resting on Mount Meru; (iii) Pôndawpaya, a structure about 15 feet high, used as the model of the Mingun Pagoda, which, in its present shattered and unfinished condition, still measures 165 feet in height; (iv) the Pillars of Victory at Pegu, which consist of two octagonal pillars of fine granite,

and which were set up by Râjêndra Chola I in 1025-1027 A.D., after his conquest of the Talaing country.

Proposals for conservation.

12. Proposals were submitted for the conservation of 11 buildings and antiquarian objects (Appendix B). Of these, two are situated in the Mandalay district, five at Pagan, three at Sagaing, and one at Pegu. The number of buildings conserved at the public expense at Pagan has been increased from 25 to 30, because all conceivable architectural forms are represented in that locality, which was the capital of Burma for about 14 centuries, and, because, if a fairly representative selection are conserved at a single centre, the necessity of preserving similar structures elsewhere will be obviated. When the list of antiquarian remains in Burma has been compiled, it is expected that the work of conservation will proceed more expeditiously and systematically.

Execution of duties defined in paragraph 6 of Revenue and Agricultural Department Resolution No. 26—28-2, dated 7th July 1903.

13. At Mandalay, the principal work was the reconstruction of the Palace Spire, which was completed. At Pagan, the following works were repeatedly inspected, while they were in progress, in company with Mr. Cuffe, Executive Engineer, Meiktila Division, and Mr. Lambert, Subdivisional Officer, Myingyan: the Nagayôn, Sulamani, Thatbyinnyu and Ananda Pagodas, Kyaukku, Thamiwhet and Hmyathat *Ônhmins* (Cave temples), Sapada, Ngakywènadaung, Bupaya, Mahabodhi, Myinkaba, Seinnyet, and Lawkananda Pagodas. For the repair of the Tupayôn Pagoda at Sagaing, the services of contractor U Po Gyi, Engineer-Architect to the late Burmese Government, were secured by the Executive Engineer, Shwebo Division, through the agency of the Archæological Department. The Tangyi Pagoda in the Pakôkku district was visited, and instructions were given to the Trustees how to utilise the Government subsidy of Rs. 4,000 in constructing a stone-facing on the eastern side of the hill on which the Pagoda stands. Cordial relations were maintained with the officers of the Public Works Department, of whose keenness, energy, and promptitude I cannot speak too highly. Attention has been drawn to the joint responsibility of the Public Works and Archæological Departments in the conservation of monuments in Burma, and arrangements have been made to supply the Superintendent, Archæological Survey, with copies of inspection notes of interest recorded by Superintending and Executive Engineers on Archæological buildings, and also with information regarding any monuments of historical or architectural interest, which they may come across in the course of their tours, to allow of the necessary proposals being made for their conservation, if considered desirable.

Generous gift of the Burma Oil Company.

14. Before extensive repairs were undertaken in respect of the Old Portuguese Church at Syriam, the question of the ownership of its site was investigated. It was found that, many years ago, the late Mr. A. Pennycuick, C.I.E., with the object of preserving the ruin, purchased the land, on which it stands, and that, on his retirement from Burma, the site was transferred to the Burma Oil Company. On learning that the Government were desirous of preserving the old Church as an archæological monument, the Company very readily and generously handed over to the care of the Public Works Department the building together with a small strip of land around it.

Visit of Director-General of Archæology and Government Epigraphist to Pagan.

15. Mr. J. H. Marshall, Director-General of Archæology, and Dr. S. Konow, Government Epigraphist, visited Pagan in February 1907. Full instructions were given for rectifying the defects in the conservation of the Nanpaya, and, subject to the approval of the Local Government, it was suggested that the Bidagattaik or Old Museum should be struck off the list of monuments maintained by Government and that it should be handed over to the Public Works Department for use as a store godown. The substitution of curved for square battlements in the Seinnyet Pagoda was ordered, and it was recommended that the battle-

ments of the Sulâmani should be restored to their full height and finished with a curvilinear line, and that the pinnacles of pagodas should be finished off in irregular lines. The Director-General promised an Imperial subsidy to enable the Executive Engineer to excavate completely both the Petleikpaya and the neighbouring pagoda on the east side, to conserve both structures on the lines indicated by him, and to erect a suitable shelter over the newly discovered terra-cotta plaques, which, perhaps, constitute the most important archæological find that has been made within recent years in this Province.

Visit of General de Beylié, Director-General of Archæology and Government Epigraphist to Yathemyo near Prome.

16. In January 1907, the pre-historic site of Yathemyo was visited by General de Beylié, a French *savant*, and after his departure, by Mr. Marshall and Dr. Konow. Two inscriptions in an unknown character, but which resemble the script of the Myazedi Pagoda Inscription at Pagan, some votive tablets, and a few stone sculptures were found. The form of the Pagodas such as Bawbawgyi, Payagyi, and Payama, indicates religious and architectural influences totally different from those which affected Pagan, and it is expected that the excavations conducted at Yathemyo next winter will yield interesting results.

SECTION IV.

Progress made in the preparation of the Provincial list of ancient remains.

District lists of monuments.

17. The district lists of monuments were received at the Secretariat and printed. The collection was not complete, when the year closed. Efforts will be made in the course of the year 1907-08 to accelerate the compilation of a consolidated list for the whole Province.

SECTION V.

Accounts of detailed surveys and excavations.

No surveys or excavations were undertaken.

18. Owing to want of time, no surveys or excavations were undertaken by the Archæological Department. But, as referred to in paragraph 16, assistance was rendered to General de Beylié in his researches at Yathemyo. The two inscriptions found there are probably in the ancient Cambodian character. Babu Sarat Chandra Das, the well-known Tibetan scholar and lexicographer, states that the script is not Tibetan.

SECTION VI.

Account of conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

Amount expended on archæological works.

19. The total amount of expenditure incurred on archæological works during the year 1906-07 was Rs. 1,25,930 as compared with Rs. 72,123 expended in the previous year. Of this amount Rs. 10,000 was a contribution from the Imperial grant towards the restoration of the Palace spire.

Models of Mandalay Palace.

20. Rupees 6,840 were spent on the construction of a set of models of the buildings in the Palace on a scale of 2 feet = 1 inch, and on the erection of a suitable building to house them. A similar set will be constructed for deposit in the Provincial Museum at Rangoon.

Special repairs.

21. The execution of special repairs to the Salin Monastery at Mandalay cost Rs. 2,845. Mr. H. L. Tilly describes this building at page 7 of his Monograph on the "Wood-carving of Burma" in the following terms: "The Salin Monastery was built in 1876 A. D. by the Salin Princess, and the carving with which it is adorned is probably the finest in Burma". Special historical interest attaches to the Summer House

in the South Palace garden which was repaired at a cost of Rs. 148. Here, in November 1885, King Thibaw, the last of the Alompra dynasty, surrendered himself to General Sir Harry Prendergast, and Colonel E. B. Sladen, and here, Lord Roberts (then Sir Frederick) took up his residence in 1886, when he came to Mandalay as Commander-in-Chief to direct military operations. The Local Government sanctioned a subsidy of Rs. 4,000 towards the execution of minor repairs to the Tangyi Pagoda in the Pakôkku district, and the laying down of stone pitching on the eastern face of the hill, on which the shrine stands. The hill-side gave way owing to abnormal and unseasonal rain in the autumn of 1885, just as the British Expedition was on its way to Mandalay. Of this amount, Rs. 2,000 were spent under the supervision of the Trustees, and the Deputy Commissioner, Pakôkku, was satisfied that the money had been well spent.

SECTION VII.

Notice of Subordinates and their work, and of changes in personnel.

Services of subordinates and construction of Archæological Office at Mandalay.

22. Maung Mya, Architectural Surveyor, joined his appointment in September last. In education, intelligence, and industry, he is a great improvement on his two predecessors. He did good work at the excavations at Sarnath near Benares. I must not omit to mention the service rendered by Maung An, English Writer, attached to the Office of the Examiner in Chinese. He was in charge of the records and accounts of the combined offices and I invariably took him with me whenever I went on tour. Now that Rs. 15,000 have been entered in the Civil Works Budget for 1907-08 for constructing an Archæological Office in Fort Dufferin, it is hoped that the migrations of that office will cease.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

Conservation works at Pagan commended by Director-General of Archæology.

23. When Mr. J. H. Marshall, Director-General of Archæology, visited Pagan in February 1907, he took exception to the repairs executed to the Nanpaya Temple and the Old Museum; but, as regards the other buildings, he recorded: "All the conservation recently carried out at the other monuments in Pagan reflects very great credit on those responsible for it."

The two structures to which exception was taken, were the earliest repair works undertaken by the Public Works Department, and the absence of skilled workmen and want of experience were probably mainly responsible for the defects pointed out. It is, however, satisfactory to note that, in the absence of tradition and hereditary skill, which are available in India, the defects brought to light should have been so few.

New archæological discoveries at Petleikpaya, Pagan.

24. When the conservation of the Petleikpaya was recommended to the Local Government, the Archæological Department had no conception of the iconographical importance of this unpretentious shrine. The exact date of its construction was even unknown. The following extract from Mr. Marshall's Note on the discoveries at the Pagoda will be of interest:—

"The particular Pagoda, where the new discoveries have been made, is known locally as the Petleikpaya, or the 'Pagoda of the curling leaf." At first sight, it looks but small and uninteresting compared with many around it, but closer inspection proves that it and another structure on its east possess more than one characteristic point that distinguishes them from their neighbours, and suggests, perhaps, for both an exceptionally early origin. This was the reason

why the Archæological Department determined to excavate and preserve the Petleikpaya; but at the time it did so, there was no thought that the valuable antiquities which are now being brought to light were lying beneath the heaps of accumulated *débris* in which the Pagoda was half buried. As the structure now stands, it can, on the strength of epigraphical and other evidence, be assigned with some confidence to the period of Anawrata, that is, to the time of the Norman Conquest of England; but at one or two places where the brickwork of the basement has broken away, the mouldings of an older structure can be traced beneath. This fact is of some interest, because it confirms a supposition already formed on other and still stronger grounds that Buddhist buildings existed at Pagan before the reign of Anawrata, and that that monarch was responsible not for the introduction, but for the development of that religion in Upper Burma.

"Around the Pagoda proper, excavations have now revealed the existence of an arched corridor or ambulatory, the walls of which, both inside and outside, are decorated with double rows of square terra-cotta reliefs, illustrating a variety of scenes in the life of the Buddha during his former existences. According to the Buddhist doctrine, every one has to pass through an almost unending series of existences before attaining the enlightenment which alone leads to final emancipation; and even Gautama, who was to become the Buddha, had to pass through a cycle of transmigrations. This is a belief inseparable from Buddhism, and at a very early stage in its history the Buddhists set about collecting stories of their Master's doings during his previous births. Thus they told of his being at one time a rabbit, at another a bird, at another an elephant, and so on, drawing for each on the rich store of Indian folk stories, and fathering them on to the name of the Buddha. Many of these tales are common to all schools of Buddhism, and must have been impressed into the service of the religion at a very early date, but it was the Southern Buddhists, especially, who developed them, and in their scriptures we find more than 500 such stories, the whole collection being known as the *Jataka or Birth Book*.

"Illustrations of these stories from the mediæval epoch were not altogether unknown in Burma before the present find, for there is quite a long series of them on the Ananda and Shwezigôn Pagodas at Pagan; but these illustrations were executed on enamelled tiles of Chinese manufacture, the technique of which was of the coarsest description, and their surface, besides, has been much damaged by age and ill-treatment; so that it is well nigh impossible in many cases to make out even the figures, while as often as not the legends they bear are quite illegible. In the new Petleikpaya plaques, on the other hand, the figures are vigorously modelled and almost as sharp and clear now as when they left the kiln. Their inscriptions, too, which are in the Pali character, are cut clean and distinct, so that every letter that remains of them is easily decipherable. The various stories, of course, are handled in the conventional manner of the day, and, as a result, cannot avoid altogether a stereotyped appearance; but the spirited touch of the artist, nevertheless, shows through them all, and while they afford us authentic and reliable records of the orthodox Buddhist iconography in the eleventh century, they also furnish us with specimens of art of no mean order. One other point of interest about these terra-cottas, is that each of them bears a number alongside the legend, which denotes the number of that particular story in the *Jataka* Book, and it is of some import that in this we find another trace of the influence at Pagan of the Southern School of Buddhism.

"At the second Pagoda, referred to above, which is called by the Burmese the elder sister of the Petleik, excavation has only just begun, but already several yards of a vaulted passage corresponding to the one at the Petleik, and containing precisely similar plaques, have been laid bare, and outside it again a second and similar passage. Thus there is every reason to hope that this Pagoda also will yield as rich a harvest of antiquities as the first one."

Repairs to Ngakywènadaung.

25. The architecture of this Pagoda is unique, and bespeaks its ancient origin. It probably ante-dates the introduction of the Southern School of Buddhism into Pagan in the eleventh century A.D. It is bulbous in shape, and is crowned by a small chamber

which is now roofless. The striking peculiarity about this shrine is that its face bricks were moulded to size, were well finished and well baked, and dipped in a kind of green glaze, which cannot now be reproduced. It was decided not to restore the roof of the *sanctum*, because the Director-General emphasized "on the importance of not adding, in the course of repairing a building, any feature to it which does not actually exist at the time the repairs are first taken in hand, however strong the presumption may be that it originally existed, before the structure fell into decay." Much grouting was done; the basement was repaired; and the whole building was made water-tight as far as possible, so as to secure to it a further term of longevity.

Repairs to Sapada.

26. The Sapada Pagoda constitutes a land-mark in the history of Buddhism as it commemorates the religious intercourse between Burma and Ceylon in the 12th century A.D. It was built by Sapada, a native of Bassein, who had been ordained a Buddhist monk in Ceylon, and who had founded a sect on his return to Pagan. The Pagoda was constructed after the model of a Singhalese shrine, and is the prototype of similar structures in the Province. It stands on a raised earthen platform which is protected by an ornamental retaining wall, measuring 88 feet square. Its form differs from a cylindrical-shaped Pagoda of the ordinary Burmese type, in that a square block of masonry, commonly called the "dhatu-garbha," or relic-chamber, intervenes between the *sikkhara* and the bell-shaped dome. The conservation work carried out by the Public Works Department was very well done. The grouting and pointing were neatly finished, and the mouldings in plaster were correctly reproduced.

SECTION II.

The epigraphical, numismatic, exploratory and other works of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is required to subjects on which special reports have been contributed to the General Archæological Report.)

Excavations at Pagan.

27. In paragraph 13 of last year's Report, it was stated that an account of the excavations made at Pagan in March 1906 would be published either in the next Provincial or Imperial Report. An account was compiled and submitted to the Director-General of Archæology for publication in the latter Report. At Pagan, there are about 5,000 pagodas in all stages of decay, and it was expected that the breaking into some of the ancient ones might yield useful finds. Excavations were made at two places: the one on the site of a ruined shrine at Kyinlo, and the other near the Abèyadana Pagoda at Myinpagan. Kyinlo is the name of a deserted village about 8 miles to the south-east of Nyaung-u. It is now overgrown with grass and low jungle, and its fields have been left fallow for many years. A mound said to be the site of an old pagoda was selected for excavation. A deep shaft measuring 18 feet square was sunk to a depth of 20 feet and the following articles were found: a stone image of Buddha, two stone receptacles supposed to be reliquaries, mutilated bronze figures of the Buddha and two disciples, two clay votive tablets, and three iron implements. The relic-chamber had evidently been rifled before, and the treasure-seekers had left what they deemed to be of no value from a pecuniary point of view. The probable age of the ruined monument, namely, the 11th century A.D., is attested by one of the two clay tablets found. On its obverse face is depicted Gautama Buddha sitting under the Buddhagaya Temple, which is flanked by two *Chaityas*; and its reverse face bears the following legend:

"Sabbaññutañânassa paccayo," the "(attainment of the) basis of Supreme Knowledge," which expresses the pious aspiration of a *Mahâyânist*.

The building broken into, at Myinpagan, was a small ruined *stúpa* situated 5 feet to the south-east of the Abèyadana Temple, which was constructed by Kyanzittha, King of Pagan, in 1064 A.D. The objects found here are of some

interest. They consist of a brick measuring 13½ inches long, 7 inches wide, and 2½ inches thick, on which are inscribed characters in an unknown script, which is probably of Dravidian origin; of a votive tablet bearing the three effigies of the Tri-Kâya or Buddhist Trinity, which constitutes an essential feature of Lamaism, the Tibetan form of Buddhism; and of two other tablets bearing Sanskrit legends of well-known Buddhist formulæ.

Unfruitful results of excavations in Burma.

28. The exploration of ancient sites and the excavation of old pagodas in Burma have not been, so far, fruitful of interesting results, because of the authorised vandalism committed under the native *régime*. As the Burmans broke down the temples of the Talaings in the 11th and 18th centuries A.D., so the latter destroyed a large number of the pagodas at Pagan in 1404 and 1751 A.D., during the devastating wars between Pegu and Ava. The greatest amount of destruction was, however, committed when the Mongols under Kublai Khan invaded Pagan in 1284 A.D. The *Mahâyâzawin* or Chronicles of the Burmese Kings plaintively record that 14,000 shrines of various dimensions and styles of architecture were destroyed by the King to obtain material for building a series of fortifications, which extended 21 miles along the left bank of the Irrawaddy. In peaceful times too, the Burmese pagodas were often dug into for their valuable contents. In the language of Thohanbwa, the Shan Chief of Mohnyin, who became King of Ava in 1526 A.D., "the pagodas are the spiritual and material banks of the Burmans, and should be despoiled of their treasures." In these circumstances, the work of excavation in this Province is as dispiriting as the gleaning of grain after repeated harvests have been garnered in.

Origin and development of the Burmese alphabet.

29. Prior to the 11th century A.D., the lapidary art appears to have been unknown at Pagan, for no stone inscriptions antedating the rise of Anawrata have been found. This has created a belief among writers on Burma that, before the conquest of Thatôn by Anawrata, the Burmese did not possess an alphabet, and much less a literature. Such a belief has, however, been refuted by the researches recently made into the origin and development of the Burmese alphabet, and the broad facts elicited may be summarised as follows:

3rd century A.D.—Burma was conquered by the Kingdom of Shu, one of the Three Kingdoms, into which China was then divided; and she became tributary to China.

4th century A.D.—The *Mahâyânist* form of Buddhism was introduced into Burma by Chinese missionaries, who taught it in Chinese. No Chinese epigraphic remains have, so far, been discovered, with the single exception of the Chinese inscription set up by the Mongols at Pagan in the 13th century A.D.

5th—6th centuries A.D.—The Chinese of the South were engaged in an incessant struggle with the Tartars of the North, and Chinese control and influence became considerably weakened, and Burma escaped from the thraldom of Chinese hieroglyphs and ideographs. The Indian form of *Mahâyânism* was introduced by Indian missionaries from Northern and Eastern India, who taught it in Sanskrit, using the alphabet of the Gupta period.

7th—8th centuries A.D.—In 622 A.D., under the auspices of King Srong-tsan Gampo, the Tibetan alphabet was invented on the basis of the Lañca letters, a variety of the Gupta character, and an active religious propaganda was pursued. In the 8th century, Nanchao, the Shan Kingdom of Talifu, annexed Burma, and became a medium of communication between Tibet and Burma, and Tibetan religious influences penetrated into Pagan.

The Bön religion or Shamanism, and, later on, Lamaism or *Mâhâyanism* with a peculiar hierarchy superadded, were introduced into Burma from Tibet. The Tibetan Bön priests or "Bön-gyepa" were the precursors of the Burmese *pôngyi* of the present day. The new systems of faith were engrafted on the prevailing Indian form of *Mahâyânism*. The Tibetan priests left no appreciable impression on the language and literature of Burma; but the Burmese alphabet, judging from the arrangement of the letters, and the sounds accorded to them, appears to be a blending of the Tibetan and Sanskrit systems.

9th—10th centuries A.D.—Tantrism was introduced from Bengal through Assam and Manipur, and, possibly also through Arakan. Its priests, called "Aris," favoured Naga-worship, and the *Jus primae noctis* prevailed amongst them. They continued to use the Gupta alphabet, as well as the characters of the Pala dynasty of Bengal (800 to 1050 A.D.) Two gold plates have been found at Prome, which are inscribed in the Eastern Chalukyan character, a Dravidian script of this period.

11th century A.D.—Hînayânism or Buddhism of the Southern School, whose vehicle is Pali, was introduced into Pagan after Anawrata's conquest of Thatôn in 1057 A.D. Copies of the Tripitaka, in that language, were obtained from Thatôn and Ceylon.

12th century A.D.—Jain, Saiva, and Vaishnava influences completely disappeared at Pagan, as evidenced by the Kyaukku Temple, which was built in 1188 A.D. An outburst of architectural energy took place, which lasted from the 11th to the 13th centuries A.D. Pure *Hînayânism* as well as Burmese epigraphy became firmly established.

13th century A-D.—The Mongols under Kublai Khan overran Burma in 1284 A.D. The Burmese Empire broke up, and the Shans and Talaings asserted their independence. These political upheavals produced no modification in the Burmese alphabet, which had been fully developed, and had assumed a permanent form.

The conclusion is inevitable that the Burmese alphabet was primarily based on the Gupta script of the 5th century A.D., which was imported overland through Assam and Manipur, and possibly, also through Arakan, and that it was modified, to some extent, by the Eastern Chalukyan character of the 10th century A.D., which reached Pagan by sea through the Talaings. Pagan latterly received her letters and religion from Aryan or Northern India, while Pegu received hers from the Dravidians of the South. It was in the 11th century A.D., after the conquest of Thatôn by Anawrata, that the Aryan and Dravidian systems were harmoniously blended at Pagan, and that thenceforward Burmese civilization assumed a definite aspect.

Trade routes between China and India passing through Burma.

30. At the request of Monsieur J. Dautremer, Consul for France, the following memorandum was compiled on the trade-routes between China and India passing through Burma:—

"Burmese records do not mention anything about direct trade-routes between China and India passing through Burma. But the following are the recognised routes between China and Burma along which both trade and military expeditions passed:

(i) Têngyüeh-Bhamo;
(ii) Yungchangfu-Hsenwi (called Mupang in Chinese);
(iii) Szemao-Kengtung.

These routes debouched at a town, which happened to be the capital of the Kingdom at the time. In Upper Burma, the following were the capitals:

"Tagaung, Pagan, Ava, Sagaing, Amarapura, and Mandalay, while in Lower Burma, the following were the capitals:

Prome, Pegu, and Thatôn.

"Trade centred at the capital first, and then flowed in various directions. Arakan was a half-way house between Burma and India, and the routes between Arakan and Burma pass through Padaung, which is nearly opposite Prome across the Irrawaddy, and through Minbu. The image of Buddha in the Arakan Pagoda at Mandalay was brought away from Akyab to Amarapura *viâ* Padaung in 1785; and when Pagan was the capital, Burmese intercourse with Arakan was carried on through Minbu from the 11th to the 13th centuries A.D.

"There was, however, a third land-route to India along the Chindwin Valley, which passed through Manipur and Assam. It became closed in the 11th and 12th centuries A.D., owing to the Muhammadan invasion of Northern India. The sea-route was from Bassein, which early European travellers called Cosmin, to Bengal or Madras. (*Vide* pages 20 and 24-25 of the "Preliminary study of the Kalyani Inscriptions of Dhammacheti, 1476 A.D.")

"Burmese chronicles never condescend to refer to commercial intercourse, but confine their attention to war, diplomacy, religious buildings and donations, and the administrative acts of Kings: hence the paucity of historical materials bearing on the subject.

Brief Note on Burmese Archæology compiled for Mr. Scott O'Connor, author of "*The Silken East.*"

31. The following brief Note on Burmese Archæology was compiled for Mr. Scott O'Connor, author of "*The Silken East,*" and was submitted to the Director-General of Archæology:—

"The archæological buildings of Burma form a distinct group by themselves. Mostly constructed of wood or of brick and mortar, they bear strange marks of hybridization, and the problem for solution appears to be to establish a relationship between their architecture and that of analogous structures in the adjacent countries of Tibet, China, Cambodia, Java, Ceylon, the Dekkhan, and Northern India. There can be no doubt that an active missionary propaganda was pursued in Burma by the powerful Buddhist dynasties of India and China, and that whenever there was religious persecution elsewhere, Burma afforded a safe asylum to all religionists, whether they were Buddhists, Jains, or Hindus. Burmese architecture being mainly the expression of the religious sense, these refugees from different countries holding different ideals would contribute towards its development.

"Up to the present time, attention has been chiefly devoted to the conservation of the Palace buildings at Mandalay and to the notable Pagodas of Pagan of which it has been decided to maintain 30 at the public expense. The former are built of wood, which lends itself to the quaint artistic genius of the Burmese people. The tall pyramidal spires, the multiple roofs, the flamboyant ornaments, the brilliant mosaic work, and above all, the rich gilding, which flashes gorgeously in the sunlight, have been handed down for long generations; and for all we know, these might have formed the chief features of the Palaces of Asoka and his successors, of which we have but a faint glimpse from the records of the early Greek writers.

"All conceivable forms of Burmese architecture are found at Pagan. The architectural energy of the Burmese Kings lasted for about a thousand years, that is, from the 3rd to the 13th century A. D., and was most active from the 11th to the 13th centuries, owing to the impulse given to it by Anawrata, after his conquest of the Talaing Kingdom of Thatôn. The oldest of the shrines appears to be the Ngakywènadaung, a tuber-shaped pagoda of no pretentious dimensions, built of green enamelled bricks, and crowned with what looks like a small domed chapel, thereby bespeaking its Chinese origin. The Singhalese influence is reflected in the Sapada Pagoda, which was built, in the 12th century A. D., by Sapada, a native of Bassein, who was ordained a Buddhist monk in Ceylon, and who founded a sect at Pagan. Architects from the Dekkhan were evidently employed in the construction of the temples erected in the 11th century A. D. by Manuha, the captive King of the Talaings, and Kyanzittha, the reputed son of Anawrata. The pose and contour of the images of Buddha and of the figures sculptured on stone are distinctly South-Indian, and the structures, like the Nagayôn and the Ananda, are square edifices with *Mandapas* or porches, and are provided with vaulted chambers and corridor passages, into which a subdued light gleams from above. The most interesting class of buildings, which would repay a careful study, is, however, that to which the Shwesandaw and Shwezigôn belong. They are solid domes with sharp pinnacles, in which the types of the Indian *stûpa*, of the Singhalese Dagoba, and probably of other cognate structures elsewhere, are found combined. There are also cave temples, built against the precipitous sides of ravines or hollowed out of sand dunes of which the Kyaukku is the prototype. They were intended to be a combined residence and temple, and served their purpose well in the torrid climate of Pagan. At Mandalay, the restoration of some of the buildings, especially the pavilions on the walls of Fort Dufferin, has been successfully executed; but at Pagan, only conservation has been attempted.

"The compilation of the Provincial list of monuments has not yet been completed. A selection will be made of such buildings as reflect the history and religion of the Burmese people, and steps will be taken for their preservation either by—

(i) maintenance by the Public Works Department at Government expense;

(ii) protection under the provisions of the Ancient Monuments Preservation Act, 1904;

(iii) the formation of Trusts under section 539 of the Code of Civil Procedure;

(iv) the informal appointment of Trustees by Deputy Commissioners, on the nomination of village elders, in the case of monuments, which, though possessing an archæological interest, do not possess funds or landed property.

"Since 1884, Trust Schemes have been sanctioned by the District Courts in respect of the principal Pagodas of Rangoon, Bassein, Henzada, Prome, Pegu, and Mandalay; according to circumstances. Trustees will be appointed to additional shrines. With a view to invest the Deputy Commissioners with control over the architecture of new buildings erected within the precincts of pagodas, proposals are under consideration for the amendment of the existing Trust Schemes.

"In Burma, in conserving ancient monuments, the pleasing factor, which strengthens the hands of Government, has always been the hearty co-operation of the people themselves, who are ready to help on the progress of the works with advice, money or labour. The policy inaugurated by Lord Curzon in respect of the Burmese monuments has doubtless increased, more than a hundredfold, the loyalty of the people towards the British Government, which has now, in their eyes, accepted the responsibilities ever assumed by their own Kings."

Archæological finds.

Four stone inscriptions found at Mergui.

32. Mr. Grant-Brown, I.C.S., Deputy Commissioner, found four stone inscriptions in the Maunglaw Kwin, Mergui District, and forwarded one of them to the Archæological Office for decipherment. The inscription appears to be in Siamese, and could not be deciphered.

Votive tablets from Akyab.

33. Maung Kyaw U, Barrister-at-law and Township Judge, Akyab District, found some clay votive tablets at Okpôndaung hill, half a mile to the north of the Mahamuni Pagoda. Eleven specimens were forwarded through the Commissioner, Arakan Division. They all bear the same legend; but the language of the inscription is neither Pali nor Burmese. Possibly, the script may have some affinity to the writing of the Thets, of whom a few remnants are still to be found in the Akyab district, or it may be in the tongue of the Shendus. Incidentally, I may mention that Maung Kyaw U has compiled some notes on the ancient history of Arakan, which are valuable for purposes of Archæo'ogy. It would be in the public interest, if native officers could be persuaded to compile similar notes.

Pieces of European cannon found at Myohaung, Akyab District.

34. Major W. R. Stone, I.A., Deputy Commissioner, Akyab, reported the discovery of some pieces of an old broken cannon by the Police in Myohaung. The metal is apparently copper and, on one of the pieces, there is some device or coat of arms which cannot be deciphered. From the shape and material used, it appears to be very old, and to be of Dutch or Portuguese origin. The Deputy Commissioner was requested to forward the pieces of the cannon to the Under Secretary to Government, Revenue Department, who was in charge of the Museum exhibits.

Silver coins found in Yamèthin District.

35. Twenty silver coins were found at Shwenyaungbu in the Yamèthin district, and three specimens were sent for examination. It was suggested to the Local Government that all the coins should be acquired under the Indian Treasure Trove Act, 1898, and deposited in the Phayre Museum, Rangoon. They are probably, at least, a thousand years old, and constitute a most important and interesting relic of the Northern School of Buddhism, which prevailed in the Upper Valley of the Irrawaddy prior to the 11th century A.D. On the obverse face of each coin is impressed the emblem of the sun, from which the Solar Kings traced their descent. On the reverse face is the Trisul, a sign held sacred by the Northern Buddhists. It is surmounted by the sun and the moon, and flanked, on the right, by the Buddhist Trinity resting on a tripod, and on the left, by the Swastika, an emblem, which is utterly unknown to the Southern Buddhists, and which up to date, has not yet been discovered in any of the excavations made at Pagan and other ancient sites in Burma.

Four terra-cotta tablets found in the Malay Peninsula.

36. The photographs of four terra-cotta tablets found in the Malay Peninsula were forwarded, for examination, through the Director-General of Archæology. The legends on them are not in Burmese. The form of one of the tablets is that of a banyan leaf, and the legend on it and on another is arranged in a circle. On the tablet from Muang Tuang, the figure on the left is that of Gautama Buddha, while that on the right appears to be that of Vishnu. Of the tablets from the caves of Rajburi, the central figure of the left one appears to be that of Gautama Buddha holding a fly flapper made of *Yak* hair, which is included in the regalia of Indian Kings. He sits enthroned upon the earth and proclaims his spiritual sovereignty while he is assailed by the hosts of Mara, the Tempter. The right tablet represents Gautama Buddha preaching his first sermon at Benares. His audience consists of five ascetics who had been his fellow-students in the search after Truth. The figure on the right of the Buddha is Sahampati Brahma entreating him to preach to others the Truth he has discovered, out of compassion to the world, and the figure immediately below him is probably Indra.

Two inscriptions found at Myingyan.

37. The Deputy Commissioner, Myingyan, reported the discovery of two inscriptions in the Myingyan Township. He was informed that efforts would be made to have estampages taken of them.

Two inscriptions found at Kyauksè.

38. Two inscriptions were found on the platform of the Nandaw Ye Pagoda in old Myinzaing City, Kyauksè district. A clerk was deputed to take estampages of them.

Maung Kyaw U's gift of 8 Arakanese silver coins to the Rangoon Museum.

39. Maung Kyaw U, Barrister-at-law, Township Judge, Kyauktaw, Akyab district, forwarded through the Commissioner, Arakan Division, his gift of eight Arakanese silver coins to the Provincial Museum, Rangoon, together with an interesting note on them. A detailed account of the coins will be published hereafter.

Votive tablets found near Prome.

40. In January 1907, General de Beylié, in the course of his researches, discovered a number of clay votive tablets at Yathemyo near Prome, and made them over to the Archæological Department. A descriptive account of them is reserved for future publication.

TAW SEIN KO,

Supdt., Archæological Survey, Burma.

CAMP BHAMO, 18*th June* 1907.

APPENDICES.

	Page.
APPENDIX A.—List of buildings of archæological, historical, or architectural interest to be maintained by the Public Works Department	16-19
APPENDIX B.—List of buildings of archæological, historical, or architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government	20-22
APPENDIX C.—Statement showing expenditure sanctioned and incurred on archæological works during 1906-07	23-24
APPENDIX D.—Cost of the Archæological Survey, Burma, under the main heads of the budget for 1906-07	25
APPENDIX E.—(*a*) List of drawings made by the Archæological Survey, Burma, during the year 1906-07	26
(*b*) List of photographs taken by the Archæological Survey, Burma, during the year 1906-07	27-8
APPENDIX F.—List of publications issued during the year 1906-07	29
APPENDIX G.—List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of	*ib*
APPENDIX H.—List of public libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied ...	30

APPENDIX A.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1906-07).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
1	Mandalay...	Mandalay...	Cantonments	Monastery...	Salin Monastery...	At page 7 of his Monograph on the "Wood-carving of Burma," Mr. H. L. Tilly writes: "The Salin Monastery was built in 1876 A.D. by the Salin Princess, and the carving with which it is adorned is probably the finest in Burma, and is a good example of work, which has not been contaminated by European influence."
2	Sagaing ...	Ava ...	Ava ...	Tower ...	Nanmyin or Watch Tower.	The site of the deserted Palace of Ava is now marked by a solitary masonry Watch Tower, which is about 90 feet high. It is all that remains of the stately and gorgeous Palace reared by Bagyidaw, the King, who had the temerity to declare war against the British in 1824 A.D. Ava was almost destroyed by an earthquake in 1838 A.D., and was abandoned three years later by Shwebo Min in favour of Amarapura.
3	Do. ...	Do. ...	Do. ...	Monastery...	Ôkkyaung Monastery.	Its official designation is Maha-Aungmye-bônzan. It was built in 1818 A.D., by Nanmadaw Mè Nu, the famous Chief Queen of Bagyidaw, for the residence of her religious Preceptor, the Nyaunggan Sadaw. The earthquake of 1838 A.D., damaged it, and in 1873 A.D., it was restored by Sinbyumashin, Queen of Mindôn, and daughter of Nanmadaw Mè Nu. The building is the only masonry monastery selected for conservation, and it is a fine specimen of its class.
4	Mandalay...	Mandalay...	Mandalay...	Pagoda ...	Tawyagyaung Pagoda.	Built in 1859 A.D., by King Mindôn as a necessary annexe of the Palace. In it was administered the oath of allegiance to all officials of the late *régime* and the inmates of the Royal Harem. It consists of a cylindrical pagoda surrounded by a number of chapels, of which the eastern is the most important, because in it was administered the oath of allegiance. The entrance of this chapel is decorated by excellent carvings, in plaster, of the Makâra and other monsters of Buddhist mythology.
5	Myingyan	Pagan ...	Pagan ...	Pagoda ...	Tilominlo Pagoda.	Built in 1218 A.D., by King Nandaungmya to commemorate the spot, where he was chosen to be Crown Prince out of five brothers. The rival claimants were ranged around a white umbrella, which by means of a stratagem, was made to incline towards Nandaungmya who was accordingly appointed to succeed his father, Narapatisithu. It is a double storeyed temple surmounted by a *Sikkhara*, and is accessible to scholars and tourists as it is situated close to the Nyaung-u-Pagan road. In place of terra-cotta tiles, it is decorated with pieces of sandstone glazed in a green colour. The art of glazing earthenware is still extant, but that of glazing stone has been lost. The walls are ornamented with mural writings and frescoes, which have much weathered. There are four Buddhas facing the cardinal points on the ground floor as well as on the upper storey, which is reached by two stair-cases. On the latter, the corridor

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1906-07).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
5	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Tilominlo Pagoda.	is flanked by two rows of niches enshrining stone sculptures, which are ruder in finish than those in the Ananda. Most of the niches are, however, empty. On the walls of the South-eastern window are the horoscopes of certain personages, which were inscribed in order to secure them against damage or loss by fire, rebellion, war, etc. The history of the temple is recorded in an inscription.
6	Do. ...	Do. ...	Do. ..	*Thein* or Ordination Hall.	Upali *Thein* ...	An Ordination Hall built in the 13th and repaired in the 17th century A.D., and is situated close to the Tilominlo Pagoda. It is a structure of fine proportions enclosed within brick walls. The roof is ornamented with a double row of battlements in simulation of wooden architecture, and its centre is surmounted by a small, slim pagoda. The arches, on which the superstructure rests, are well-built; and the fine and brilliant frescoes covering its walls and ceiling are in an excellent state of preservation.
7	Do. ...	Do. ...	Do. ...	Library ...	Bidagat Taik or Library.	Built in 1058 A.D., by Anawrata to house the thirty elephant loads of Buddhist scriptures in Pali, which he brought away from Thatôn, and repaired in 1178 A.D. by King Bodawpaya of the Alompra dynasty. It is lighted by perforated stone windows, and, architecturally, it is the only specimen of its class, selected for conservation. Its chief peculiarity is its approximate simulation of architectural forms in wood in that it is covered by five multiple roofs surmounted by a *dubôka*, like the Mandalay Palace Spire, and ornamented with peacock-like finials in plaster carving.
8	Do. ...	Do. ...	Do. ...	Temple ...	Nat-hlaunggyaung.	Built by King Taungthugyi in 931 A.D., *i.e.*, over a century before the introduction of the Southern School of Buddhism from Thatôn. It is the only Hindu Temple selected for conservation. As it is dedicated to Vishnu, it is decorated, on the outside, with stone figures of the "Ten Avatars," Gautama Buddha being the Ninth.
9	Do. ...	Do. ...	Do. ...	Do. ...	Mi-malaunggyaung.	Built by King Narapatisithu in 1174 A.D., and its architectural form is quite unique. It consists of a small square temple with three multiple roofs ornamented with peacock-like finials at the corners, and is surmounted by a small spiral pagoda about 10 feet high. The whole structure rests on a high, rectangular plinth, thereby securing it from any risk from fire or flood.
10	Mandalay	Amarapura	Amarapura	Pagoda ...	Taungthaman Kyauktawgyi.	Built in 1847 A.D., by King Pagan on the model of the Ananda Pagoda at Pagan. It is the best preserved of the numerous religious buildings at the deserted capital of Amarapura, and exemplifies a type of architecture, which, though borrowed from the Indian designs at Pagan, was constructed entirely by Burmese architects. The artistic interest of the Temple lies in the numerous frescoes, with which its four porches are adorned. They represent religious buildings, in various styles of architecture, built or repaired by Pagan Min at Sagaing, Amarapura, Ava, Pakangyi, Prome, and Rangoon, and the planets and the constellations according to Burmese ideas of Astronomy. The human figures depict the dresses and customs of the period.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1906-07).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
11	Sagaing ...	Sagaing ...	Mingun ...	Bell ...	Mingun Bell ...	Cast in 1790 A.D., by King Bodawpaya, to be dedicated to the Mingun Pagoda, which was never completed, and is now in ruins. Its weight is about 90 tons, and is the second largest bell in the world, being one-third of that at Moscow, and fourteen times of that of St. Paul's. Its supports were destroyed by the earth-quake of 1838, and it rested on the ground till 1896, when it was raised, slung on an iron beam, and placed in a suitable shed, under the supervision of the Deputy Commissioner, Sagaing. Its principal dimensions are:—

	Ft.	in.
External diameter at the lip	16	3
Internal diameter, 4 feet 8 inches above the lip ...	10	0
Interior height ...	11	6
Exterior height ...	12	0
Interior diameter at top ...	8	6

The thickness of metal varies from six to twelve inches (*vide* Yule's "*Mission to Ava*," pages 171-172. Scott's *Upper Burma Gazetteer*, Part II, Volume II, pages 320-321).

12	Sagaing ...	Sagaing ...	Mingun ...	Pagoda ...	Sinbyumè Pagoda	When Prince Siddhattha renounced the world in order to attain Buddhahood, he cut off his hair, which was taken up to the Tâvatimsa heaven and enshrined in the Sulâmani Pagoda. This heaven is the abode of the Thagyamin, or Indra, the god of the sky, and is situated on the top of Mount Meru, the centre of the universe. It is surrounded by seven concentric ranges of mountains, and safeguarded by five kinds of mythical monsters called the Nâga, Garuda, Kumbandha, Yakkha, and Gandhabba, to each of which a separate region is assigned. King Bagyidaw, while he was yet a Prince, built this Pagoda in 1816, in the form of the Sulâmani Pagoda resting on Mount Meru, in order to commemorate the death of his senior wife, the Sinbyumè *Minthami*, who was succeeded by the notorious Nanmadaw Mè Nu. Yule visited it in 1855, and describes it in the following terms in his "*Mission to Ava*" (page 172): "The basement which formed the bulk of the structure consisted of seven concentric circular terraces, each with a parapet of a curious serpentine form. These parapets rose one above and within the other, like the walls of Ecbatana as described by Herodotus. The only ascent appeared to be from the east. In the parapet of every terrace were at intervals niches looking outwards, in which were figures of *nats* and warders in white marble, of half life size. A great circular wall inclosed the whole at some distance from the base. It was difficult to ascertain the nature of the central structure, so shattered was it by the earthquake. The whole (though round instead of square in plan) had a great general resemblance to the large ancient pyramidal temple in Java called Boro Buddor, as

APPENDIX A—concluded.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1906-07).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
12	Sagaing ...	Sagaing ...	Mingun ...	Pagoda ...	Sinbyumè Pagoda.	described by Raffles and Crawfurd, but this Mengoon structure was not, I think, very old, and I doubt if the resemblance was more than accidental." The building was severely shattered by the earthquake of 1838, and Yule saw it in a ruinous condition. It was, however, restored by King Mindôn near the close of his reign (1874). In 1876, Colonel E. B. Sladen read a paper on it before the Royal Asiatic Society, which is printed at page 406, Volume IV of the Society's Journal, together with remarks by Colonel Yule and others. Fergusson has also noticed it at page 624 of his "*History of Indian and Eastern Architecture*," and Scott mentions it at page 73 of Part II, Volume III, of his *Upper Burma Gazetteer*.
13	Do. ...	Do. ...	Do. ...	Do. ...	Pôndawpaya or Model of the Mingun Paya.	Bodawpaya, who reigned from 1781 to 1819 A.D., spent more than twenty years in building the Mingun Pagoda, the largest Buddhist structure in Burma, which was never completed. In spite of the earthquake which shattered it in 1838, its height is still about 165 feet. Its probable dimensions, if completed, could, however, be inferred from the Pôndawpaya, a structure about 15 feet high, which served as the model. An illustration and description of the latter are given at pages 169-170 of Yule's "*Mission to Ava*."
14	Pegu ...	Pegu ...	Pegu ...	Pillars ...	Pillars of Victory.	A little to the north-east of the Shwehmawdaw Pagoda is a small hill, fabled to have been the resting place of two *hamsa* birds (Brahmany duck) when the region about Pegu was under the sea. At the foot of this hill, are two octagonal pillars of fine nite. The length of one is about 11 feet l that of the other is about 5. They bear inscriptions, but a tradition is current t they were erected by *Kala* or Indians, o subsequently claimed the country as ir own by virtue of pre-occupation, and t they were driven out by a Talaing nce. The local tradition is confirmed, a way, by the history of the Chola asty of Southern India. It is related t in the 11th century A.D., or more recily, between 1025 and 1027 A.D., a nce of that line, Râjêndra Chola I., by ne, crossed the sea and overran Kidâram Katâha in Sanskrit), which may be ntified with the ancient Talaing Kingdom Râmaññadesa, now called Pegu. In er to commemorate his conquest of a ign country, he erected these Pillars of tory, in accordance with a well-known lian custom.

APPENDIX B.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1906-07.)

Serial No.	District.	Name of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
1	Mandalay ...	Tawyagyaung Pagoda.	Built in 1859 A.D., by King Mindôn as a necessary annexe of the Palace. In it was adminis ered the oath of allegiance to all officials of the late *régime* and the inmates of the Royal Harem. It consists of a cylindrical pagoda surrounded by a number of chapels, of which the eastern is the most important, because in it was administered the oath of allegiance. The entrance of this chapel is decorated by excellent carvings, in plaster, of the Makâra and other monsters of Buddhist mythology. It will be sufficient if attention is confined to the central pagoda, which is in a very good condition, the eastern chapel, and the surrounding walls which should be provided with gates to keep out cattle. A number of trees are growing on the pagoda and the chapel, and in their immediate vicinity, and they should be destroyed. It is scarcely necessary to repair the remaining chapels. Such of them as are in a very bad condition should be dismantled, the materials obtained being used in the work of conservation. The north-eastern chapel is now used as a Sikh temple, and the southern is occupied by Sepoys. It will be necessary to turn out these intruders when the works of repair are taken in hand.
2	Myingyan ...	Tilominlo Pagoda ...	Built in 1218 A.D., by King Nandaungmya to commemorate the spot, where he was chosen to be Crown Prince out of five brothers. The rival claimants were ranged around a white umbrella, which by means of a stratagem, was made to incline towards Nandaungmya who was accordingly appointed to succeed his father. Narapatisithu. It is a double storeyed temple surmounted by a *Sikkhara*, and is accessible to scholars and tourists as it is situated close to the Nyaungu-Pagan road. It is in such a fair state of preservation, that its terraces are still water-tight. In place of terra-cotta tiles, it is decorated with pieces of sandstone glazed in a green colour. The art of glazing earthenware is still extant, but that of glazing stone has been lost. The walls are ornamented with mural writings and frescoes, which have much weathered. There are four Buddhas facing the cardinal points on the ground floor as well as on the upper storey, which is reached by two staircases. On the latter, the corridor is flanked by two rows of niches enshrining stone sculptures, which are ruder in finish than those in the Ananda. Most of the niches are, however, empty. On the walls of the South-eastern window, are the horoscopes of certain personages, which were inscribed in order to secure them against damage or loss by fire, rebellion, war, etc. The history of the temple is recorded in an inscription.
3	Do. ...	Upali *Thein* ...	An Ordination Hall built in the 13th and repaired in the 17th century A.D., and is situated close to the Tilominlo Pagoda. It is a structure of fine proportions enclosed within brick walls. The roof is ornamented with a double row of battlements, in simulation of wooden architecture, and its centre is surmounted by a small, slim pagoda The arches, on which the superstructure rests, are well-built and the fine and brilliant frescoes covering its walls and ceiling are in an excellent state of preservation. The building is a small one, and its conservation would not be costly, as it is damaged only at the four corners. It is the first *Thein* or Buddhist Ordination Hall, which I have proposed for maintenance at the public expense and it is a very good specimen of its class. Both for historical, architectural and artistic reasons, its conservation is now recommended.
4	Do. ...	Bidagat Taik or Library.	Built in 1058 A.D., by Anawrata to house the thirty elephant-loads of Buddhist Scriptures in Pali, which he brought away from Thatôn and repaired in 1178 A.D, by King Bodawpaya of the Alompra dynasty. It is still water-tight, and is in a very good state of preservation. It is lighted by perforated stone windows, and, architecturally, it is the only specimen of its class, that I have recommended for conservation. Its chief peculiarity is its approximate simulation of architectural forms in wood in that it is covered by five multiple roofs surmounted by a *dubika*, like the Mandalay Palace Spire, and ornamented with peacock-like finials in plaster carving. The staircases, outside the building are also in a good condition and the initial outlay on the repairs would not be costly.

APPENDIX B—continued.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1906-07).

Serial No.	District.	Name of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
5	Myingyan ...	Nat-hlaunggyaung ...	Built by King Taungthugyi in 931 A.D., *i.e.*, over a century before the introduction of the Southern School of Buddhism from Thatôn. It is the only Hindu temple I have proposed for conservation. As it is dedicated to Vishnu, it is decorated on the outside, with stone figures of the "Ten Avatars," Gautama Buddha being the Ninth. The Temple shows clearly that Vaishnavaism was in the ascendant on the banks of the Irrawaddy in the 10th century. A.D., and that there was close and frequent intercourse between Pagan and India, when the latter was mainly Buddhistic. The vaulted corridor and the stone jambs are in a fair state of preservation. For architectural and historical reasons, its conservation is recommended.
6	Do. ...	Mi-malaunggyaung	Built by King Narapatisithu in 1174 A.D., and its architectural form is quite unique. It consists of a small square temple with three multiple roofs ornamented with peacock-like finials at the corners, and is surmounted by a small, spiral pagoda about 10 feet high. The whole structure rests on a high, rectangular plinth, thereby securing it from any risk from fire or flood.
7	Mandalay ...	Taungthaman Kyauktawgyi Pagoda, Amarapura.	Built in 1847 A.D., by King Pagan on the model of the Ananda Pagoda at Pagan. It is the best preserved of the numerous religious buildings at the deserted capital of Amarapura, and exemplifies a type of architecture which, though borrowed from the Indian designs at Pagan, was constructed entirely by Burmese architects. The artistic interest of the Temple lies in the numerous frescoes, with which its four porches are adorned. They represent religious buildings, in various styles of architecture, built or repaired by Pagan Min at Sagaing, Amarapura, Ava, Pakangyi, Prome and Rangoon, and the planets and the constellations according to Burmese ideas of Astronomy. The human figures depict the dresses and customs of the period. The repairs to be undertaken will not be extensive. The roof of the Northern porch leaks and some of the frescoes have been obliterated. The leakage should be stopped. The plaster has fallen off from the three terraces of the roof of the Temple on its Northern face, as well as at the North-western corner. If the building is made water-tight, its life will be prolonged considerably.
8	Sagaing ...	Mingun Bell ...	Cast in 1790 A.D., by King Bodawpaya to be dedicated to the Mingun Pagoda, which was never completed, and is now in ruins. Its weight is about 90 tons, and is the second largest bell in the world, being one-third of that at Moscow and fourteen times of that of St. Paul's. Its supports were destroyed by the earth-quake of 1838, and it rested on the ground till 1896, when it was raised, slung on an iron beam, and placed in a suitable shed, under the supervision of the Deputy Commissioner, Sagaing. Its principal dimensions are:—
			Feet in. External diameter at the lip ... ... 16 3 Internal diameter, 4 feet 8 inches, above the lip ... ... 10 0 Interior height ... ... 11 6 Exterior height ... ... 12 0 Interior diameter at top 8 6
			The thickness of metal varies from six to twelve inches (*vide* Yule's "*Mission to Ava*," pages 171-172, Scott's *Upper Burma Gazetteer*, Part II, Volume II, pages 320-321).
	Do. ...	Sinbyumè Pagoda...	When Prince Siddhattha renounced the world in order to attain Buddhahood, he cut of his hair, which was taken up to the Tâvatimsa heaven and enshrined in the Sulâmani Pagoda. This heaven is the abode of the Thagyamin or Indra, the god of the sky, and is situated on the top of Mount Meru, the centre of the universe. It is surrounded by seven concentric ranges of mountains, and safeguarded by five kinds of mythical monsters called the Nâga,

APPENDIX B—concluded.

Works of Archæological, Historical, or Architectural interest proposed by the Superintendent, Archæological Survey, to be maintained by Government (1906-07).

Serial No.	District.	Nature of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
9	Sagaing ...	Sinbyumè Pagoda ...	Garuda, Kumbandha, Yakkha, and Gandhabba, to each of which a separate region is assigned. King Bagyidaw, while he was yet a Prince, built this Pagoda in 1816, in the form of the Sulâmani Pagoda resting on Mount Meru, in order to commemorate the death of his senior wife, the Sinbyumè *Minthami*, who was succeeded by the notorious Nanmadaw Mè Nu. Yule visited it in 1855 and describes it in the following terms in his "*Mission to Ava*" (page 172). "The basement which formed the bulk of the structure consisted of seven concentric circular terraces, each with a parapet of a curious serpentine form. These parapets rose one above and within the other, like the walls of Ecbatana as described by Herodotus. The only ascent appeared to be from the east. In the parapet of every terrace were at intervals niches looking outwards, in which were figures of *nats* and warders in white marble, of half life-size. A great circular wall inclosed the whole at some distance from the base. It was difficult to ascertain the nature of the central structure, so shattered was it by the earth-quake. The whole (though round instead of square in plan) had a great general resemblance to the large ancient pyramidal temple in Java called Boro Buddor, as described by Raffles and Crawfurd, but this Mengoon structure was not, I think, very old, and I doubt if the resemblance was more than accidental." The building was severely shatttered by the earth-quake of 1839, and Yule saw it in a ruinous condition. It was, however, restored by King Mindôn near the close of his reign (1874). In 1876, Colonel E. B. Sladen read a paper on it before the Royal Asiatic Society, which is printed at page 406, Volume IV of that Society's Journal, together with remarks by Colonel Yule and others. Fergusson has also noticed it at page 624 of his "*History of Indian and Eastern Architecture*," and Scott mentions it at page 73 of Part II, Volume III of his *Upper Burma Gazetteer*.
10	Do. ...	Pôndawpaya or Model of the Mingun Paya.	Bodawpaya, who reigned from 1781 to 1819 A.D., spent more than twenty years in building the Mingun Pagoda, the largest Buddhist structure in Burma which was never completed. In spite of the earthquake which shattered it in 1838, its height is still about 165 feet. Its probable dimensions, if completed, could, however, be inferred from the Pôndawpaya, which served as the model. An illustration and description of the latter are given at pages 169-170 of Yule's "*Mission to Ava*." In repairing the Pôndawpaya, which is only about 15 feet high, a knowledge of technique is required. The arches facing the cardinal points, the triple circuit walls, and the leographs should be carefully restored, if skilful and experienced masons could be found.
11	Pegu	Pillars of Victory ...	A little to the north-east of the Shwehmawdaw Pagoda is a small hill, fabled to have been the resting place of two *hamsa* birds (Brahmany duck) when the region about Pegu was under the sea. At the foot of this hill, are two octagonal pillars of fine granite. The length of one is about 11 feet and that of the other is about 5. They bear no inscriptions, but a tradition is current that they were erected by *Kala* or Indians, who subsequently claimed the country as their own by virtue of pre-occupation, and that they were driven out by a Talaing Prince. The local tradition is confirmed, in a way, by the history of the Chola dynasty of Southern India. It is related that, in the 11th century A.D., or more correctly, between 1025 and 1027 A.D., a Prince of that line, Râjêndra Chola I, by name, crossed the sea and overran Kidâram (or Katâha in Sanskrit), which may be identified with the ancient Talaing Kingdom of Râmaññadesa, now called Pegu. In order to commemorate his conquest of a foreign country, he erected these Pillars of Victory, in accordance with a well-known Indian custom. These pillars were in a good state of preservation when I inspected them in 1892, and may now be conserved by erecting around them, iron or wooden railings resting on a low masonry plinth.

APPENDIX C.

Statement showing expenditure sanctioned and incurred on Archæological works during 1906-07.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	MANDALAY DIVISION.	Rs.	Rs.	
1	Dismantling and reconstructing the spire of Mandalay Palace.	68,542	64,873	Completed.
2	Restoration of Palace buildings, Mandalay ...	5,280	5,382	Do.
3	Special repairs to Thudama *kyaung* at foot of Mandalay Hill, Mandalay.	2,098	2,120	Do.
4	Special repairs to Shwenandaw *kyaung* ...	760	724	Do.
5	Special repairs to the East Audience Hall and two wing buildings of the Mandalay Palace.	3,100	3,020	Do.
6	Special repairs to Palace buildings, Mandalay ...	1,189	1,224	Do.
7	Special repairs to Salin Monastery, Mandalay ...	2,986	2,845	Do.
8	Repairing the Summer House in the South Palace Gardens.	148	148	Do.
9	Clearing the jungle around the Pagodas at Tagaung, Ruby Mines District.	240	240	Do.
10	Annual repairs to Palace buildings, Mandalay ...	3,900	3,976	Do.
11	Annual repairs to Bagyidaw's and Bodawpaya's Tomb at Amarapura, and Tombs of King Mindôn, Queen Nanmadawpayagyi, two Queen-mothers, and Queen Sinbyumashin at Mandalay.	348	334	Do.
12	Annual repairs to *pyatthats* on walls of Fort Dufferin, Mandalay.	2,000	1,997	Do.
13	Architectural Survey of the Palace, Fort Dufferin, Mandalay.	882	227	In hand.
14	Constructing a model shed and models of Mandalay Palace.	6,849	6,840	Do.
	Total ...	98,322	93,950	
	SHWEBO DIVISION.			
15	Tomb of King Alaungpaya at Shwebo ...	50	50	
16	Tupayôn Pagoda at Sagaing	5,250	...	In progress, will be completed on 10th June 1907.
17	Nanmyin or Watch Tower at Ava	419	...	Half of work completed.
18	Ôkkyaung Monastery at Ava	1,166	...	Estimate recently sanctioned.
19	Masonry shed over inscription stone near Gyogya tank, Shwebo.	300	300	
	Total ...	7,185	350	
	HANTHAWADDY DIVISION.			
20	Conserving the Old Portuguese Church at Syriam ...	2,568	1,434	
21	Maintenance and Annual repairs of the Old Portuguese Church at Syriam.	239	157	
	Total ...	2,807	1,591	

APPENDIX C—concluded.

Statement showing expenditure sanctioned and incurred on Archæological works during 1906-07.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs.	
	PAKKÔKU DIVISION.			
22	Repairs to Tangyi Pagoda, Pakôkku District ...	4,000	2,000	The eastern face of the hill, on which the Pagoda stands, is strengthened by stone pitching. The work is being carried out by the Trustees.
	Total ...	4,000	2,000	
	MEIKTILA DIVISION.			
	(*Pagan.*)			
23	Seinnyet Pagoda	4,202	3,950	A smaller Pagoda was found encased inside.
24	Myinkaba Pagoda	1,956	1,956	Octagonal walls and mouldings discovered by Public Works Department.
25	Walls of Sulamani Pagoda	3,558	3,570	
26	Kyaukku Ônhmin	6,200	6,200	
27	Lawkananda Pagoda	4,396	3,130	
28	Nga Kywè Nadaung Pagoda	1,695	550	Contractor absconded.
29	Petleik Pagoda	1,395	1,193	
30	Mahabodhi Pagoda	804	681	
31	Bu Paya	1,488	1,396	
32	Sapada Pagoda	2,341	2,148	
33	Bidagat Taik	180	180	
34	Thami Hwet Ônhmin	160	160	
35	Thatbyinnyu, Gawdawpalin, Shwekugyi and Sulamani Pagodas.	1,933	1,778	For providing drainage pipes.
36	Museum	2,504	1,147	Cost of materials.
	Total ...	32,812	28,039	
	Grand total for all Divisions ...	1,45,126	1,25,930	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1906-07.

Main heads of Budget.	Provision in Budget for 1906-07.	Actual expenditure in 1906-07.	Balance remaining on 31st March 1907.	Remarks.
1	2	3	4	5
	Rs.	Rs. A. P.	Rs. A. P.	
Salaries.				
Officer.				
Superintendent, Archæological Survey ...	7,200	7,260 11 5	.....	Pay increased from Rs. 500 to Rs. 600 per mensem with effect from 11th February 1906. Excess Rs. 60-11-5.
Establishment.				
Architectural Surveyor	1,800	1,793 5 4	6 10 8	Permanent incumbent joined on 18th September 1906.
Clerks (3)	2,400	2,400 0 0	.....	
Draughtsman	600	600 0 0	.....	
Servants (4)	504	504 0 0	.....	
Allowances.				
Travelling allowance of Superintendent, Archæological Survey.	2,000	1,956 11 2	43 4 10	
Establishment	1,500	1,603 15 6	.....	Excess of Rs. 103-15-6 is due to a tour in Northern India.
Supplies and Services.				
Cost of Chemicals	2,000	1,806 7 0	193 9 0	
Purchase of photographs				
Preservation of Archæological remains ...	600	500 0 0	100 0 0	
Mandalay and Pagan Museums ...	600	296 9 0	303 7 0	
Contingencies.				
Service postage	60	80 0 0	.....	
Service telegrams	30	50 3 0	.....	
Miscellaneous	1,886	3,351 11 0	.....	
House-rent	1,920	1,680 0 0	240 0 0	
Purchase of books for Archæological Library.	300	300 0 0	.....	Rupees 252-14-0 recovered from the Director-General of Archæology in India on account of photographic prints supplied to the Indian Museum, Calcutta, of negatives taken by the Burma Circle in 1903-04, 1904-05 and 1905-06.
Total ...	23,400	24,183 9 5	886 15 6	
Deduct probable savings	400	.....	.....	
	23,000	24,183 9 5	886 15 6	

APPENDIX E.

(a) *List of drawings made by the Archæological Survey, Burma, during the year* 1906-07.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft. in.		
86*	Audience Hall, Front Elevation	20 = 1	Mandalay.	
87	Audience Hall, End Elevation	20 = 1	Do.	
88	Audience Hall, Plan	20 = 1	Do.	
89	Audience Hall, coloured detail drawing of the lower finial and eave board.	2 = 1	Do.	
90	Audience Hall, coloured detail drawing of pillar showing the band on it.	2 = 1	Do.	
91	Lion Throne, coloured drawing of gate	2 = 1	Do.	
92	Elevation of Clock Tower	4 = 1	Do.	
93	Section of Clock Tower	4 = 1	Do.	
94	Plan of Clock Tower	4 = 1	Do.	
95	Elevation of Relic Tower	10 = 1	Do.	
96	Plan of Relic Tower	10 = 1	Do.	
97	Elevation of Nat Cave in front of Relic Tower ...	$2\frac{2}{3}$ = 1	Do.	
98	Plan of Nat Cave in front of Relic Tower ...	$2\frac{2}{3}$ = 1	Do.	
99	Section of Nat Cave in front of Relic Tower ...	$2\frac{2}{3}$ = 1	Do.	
100	Elevation of Pedestal within the enclosure wall of Relic Tower.	1 = 1	Do.	
101	Details showing the pillar and part of the enclosure wall of Relic Tower.	2 = 1	Do.	
102	Details showing the figure of Manussiha on the Relic Tower.	1 = 1	Do.	
103	Details showing the figure of Makâra on the Relic Tower.	2 = 1	Do.	
104	Ground Plan of King Thibaw's Monastery ...	10 = 1	Do.	
105	Plan of Mèlunbyegôn, Old Prome	48 = 1	Hmawza.	
106	Plan of Peikthano city, Old Prome	200 = 1	Do.	
107	Map showing old town wall and site of Srikshetra (old Prome).	4 inches = 1 mile	Do.	

* Numbering continued from previous report.

APPENDIX E—continued.

(b) *List of photographs taken by the Archæological Survey, Burma, during the year* 1906-07.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
408*	Mingun pagoda	12 inches by 10 inches ...	Sagaing.	
409	Model of Mingun pagoda	8½ inches by 6½ inches ...	Do.	
410	Mingun bell	12 inches by 10 inches ...	Do.	
411	Sinbyumè pagoda	Do. ...	Do.	
412	Sinbyumè pagoda: showing steps and entrance ...	8½ inches by 6½ inches ...	Do.	
413	Bawbawgyi pagoda	12 inches by 10 inches ...	Old Prome.	
414	Payagyi pagoda	Do. ...	Do.	
415	Payama pagoda	Do. ...	Do.	
416	Bèbè pagoda	8½ inches by 6½ inches ...	Do.	
417	Inscription from Bèbè pagoda	Do. ...	Do.	
418	Yahandaku pagoda	Do. ...	Do.	
419	Nan-u pagoda	Do. ...	Do.	
420	Lemyethna pagoda	Do. ...	Do.	
421	Payataung pagoda	12 inches by 10 inches ...	Do.	
422	Stone slab near Bawbawgyi pagoda	8½ inches by 6½ inches ...	Do.	
423	Stone sculptures in Kyaukkathein (south or left side)	Do. ...	Do.	
424	Stone sculptures in Kyaukkathein (north or right side)	12 inches by 10 inches ...	Do.	
425	Stone sculptures in Kyaukkathein	8½ inches by 6½ inches ...	Do.	
426	Tawyagyaung pagoda	12 inches by 10 inches ...	Mandalay.	
427	Tawyagyaung pagoda : eastern entrance ...	8½ inches by 6½ inches ...	Do.	
428	Tomb of Paganmin's mother	Do. ...	Do.	
429	Tomb of King Thibaw's mother	Do. ...	Do.	
430	Bidagat Taik or Library	12 inches by 10 inches ...	Pagan.	
431	Tilominlo pagoda	Do. ...	Do.	
432	Upali Thein or Ordination Hall	Do. ...	Do.	
433	Nat-hlaunggyaung	Do. ...	Do.	
434	Mi-malaunggyaung	8½ inches by 6½ inches ...	Do.	
435	View of Ananda pagoda: from north-east ...	Do. ...	Do.	
436	Ananda pagoda: Arched gateway and enclosure wall.	Do. ...	Do.	
437	Ananda pagoda: image of Buddha	Do. ...	Do.	
438	Ananda pagoda: figure of nat	Do. ...	Do.	
439	Ananda pagoda: west Porch	12 inches by 10 inches ...	Do.	
440	Petleik pagoda: on the east side	8½ inches by 6½ inches ...	Thiyipyitsaya.	
441	Petleik pagoda: on the west side	Do. ...	Do.	
442	Petleik pagoda: on the west side showing terra-cotta tiles.	Do. ...	Do.	
443	Tiles inscribed with Pali letters found at Petleik pagoda (west).	8½ inches by 6½ inches ...	Do.	
444	Votive tablet on which 31 effigies of Buddha are inscribed.	Do. ...	Do.	
445	A piece of broken votive tablet from Petleik pagoda, on which some effigies of Buddha are inscribed.	6½ inches by 4¾ inches ...	Do.	
446	Petleik pagoda: inscription in Talaing	8½ inches by 6½ inches ...	Do.	
447	A Tibetan seal obtained from Mrs. Leslie Milne ...	6½ inches by 4¾ inches ...	Do.	
448	Do. ...	Do. ...	Do.	
449	Coins sent by the Deputy Commissioner, Yamèthin ...	8½ inches by 6½ inches ...	Yamèthin.	
450	Votive Tablet with figure of a nat	6½ inches by 4¾ inches ...	Minbu.	
451	Votive Tablet with image of Buddha	Do. ...	Do.	
452	Votive Tablet with Sanskrit legend	8½ inches by 6½ inches ...	Do.	
453	Votive Tablet with Pali legend	Do. ...	Do.	
454	Votive Tablets	Do. ...	Akyab.	
455	Gold image of Buddha	8½ inches by 6½ inches ...	Myinpagan.	
456	Do.	6½ inches by 4¾ inches ...	Do.	
457	Do.	8½ inches by 6½ inches ...	Do.	
458	Gold image of Buddha	12 inches by 10 inches ...	Do.	
459	A circular lump of copper lent by Mr. R. C. Rogers, Mônywa.	6½ inches by 4¾ inches...	Kanni.	
460	Plaque found at Petleik pagoda	6½ inches by 4¾ inches ...	Chindwin.	
461	Do.	Do. ...	Thiyipyitsaya.	
462	Do.	Do. ...	Do.	
463	Do.	Do. ...	Do.	
464	Do.	Do. ...	Do.	
465	Do.	Do. ...	Do.	
466	Do.	Do. ...	Do.	
467	Do.	Do. ...	Do.	
468	Do.	Do. ...	Do.	
469	Do.	Do. ...	Do.	
470	Do.	Do. ...	Do.	
471	Do.	Do. ...	Do.	
472	Do.	Do. ...	Do.	
473	Do.	Do. ...	Do.	

* Numbering continued from previous report.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC

APPENDIX E—conclude

(b) *List of photographs taken by the Archæological Survey, Burma, during the year* 1906-07.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
474	Plaque found at Petleik pagoda	6½ inches by 4¾ inches ...	Thiyipyitsaya.	
475	Do.	Do. ...	Do.	
476	Do.	Do. ...	Do.	
477	Do.	Do. ...	Do.	
478	Do.	Do. ...	Do.	
479	Do.	Do. ...	Do.	
480	Do.	Do. ...	Do.	
481	Do.	Do. ...	Do.	
482	Do.	Do. ...	Do.	
483	Do.	Do. ...	Do.	
484	Do.	Do. ...	Do.	
485	Do.	Do. ...	Do.	
486	Do.	Do. ...	Do.	
487	Do.	Do. ...	Do.	
488	Do.	Do. ...	Do.	
489	Do.	Do. ..	Do.	
490	Do.	Do. ...	Do.	
491	Do.	Do. ...	Do.	
492	Do.	Do. ...	Do.	
493	Do.	Do. ...	Do.	
494	Do.	Do. ...	Do.	
495	Do.	Do. ...	Do.	
496	Do.	Do. ...	Do.	
497	Do.	Do. ...	Do.	
498	Do.	Do. ...	Do.	
499	Do.	Do. ...	Do.	
500	Do.	Do. ...	Do	
501	Do.	Do. ...	Do.	
502	Do.	Do. ...	Do.	
503	Do.	Do. ...	Do.	
504	Do.	Do. ..	Do.	
505	Do.	Do. ...	Do.	
506	Do.	Do. ...	Do.	
507	Do.	Do. ...	Do.	
508	Do.	Do. ...	Do.	
509	Do.	Do. ...	Do.	

APPENDIX F.

List of publications issued during the year 1906-07.

Report on Archæological work in Burma for the year 1906-07.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Maung Pe, my head Burmese Writer, procured estampages of stone and bell inscriptions from the following localities :—

	Stone inscriptions.
Mandalay	7
Sagaing	26
Kyauksè	2
Old Prome	1
Prome	1
Pagan	1
Total ...	38

	Bell inscriptions.
Mandalay	5
Sagaing	1
Pagan	2
Total ...	8

The above inscriptions were left *in situ*.

APPENDIX H.

List of public libraries, etc., to which copies of the reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

British Museum Library, Great Russell Street, Bloomsbury, London.
Bodleian Library, Oxford.
London University Library, Imperial Institute, London, S.W.
Cambridge University Library, Cambridge.
Edinburgh University Library, Edinburgh.
Glasgow University Library, Glasgow.
Aberdeen University Library, Aberdeen.
Trinity College Library, Dublin.
Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
National Art Library, South Kensington Museum, London.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Advocates' Library, Edinburgh.
The Royal Library, Windsor Castle, Berks.
Royal Society, Burlington House, Piccadilly, London
Royal Society, Edinburgh.
Royal Irish Academy, 19, Dawson Street, Dublin.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Asiatic Society, 22, Albemarle Street, London.
Society of Antiquaries of London, Burlington House, Piccadilly, W.
Royal Scottish Museum, Edinburgh, Scotland.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Imperial Institute, London.
Indian Institute, Oxford.
Society for Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, W.C.
The Royal Academy of Arts, Burlington House, London.
Royal Indian Engineering College, Coopers Hill, Englifield Green, Surrey.
Society for the promotion of Hellenic Studies, London.

FRANCE.

Bibliothèque Nationale, Paris.
Institut de France, Paris.
Musée Guimet, 7, Place d'Iena, Paris.

GERMANY.

Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany
Royal Prussian Academy of Sciences, Berlin.
The Royal Museum for Ethnology, Berlin.

AUSTRIA.

Imperial Academy of Sciences, Vienna.
Hungarian Academy, Buda-Pesth.

ITALY.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
R. Biblioteca Nazionale Centrale di Firenze.
British School, c/o His Excellency the British Ambassador, British Embassy, Rome.
American School of Classical Studies at Rome.

OTHER COUNTRIES IN EUROPE.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Royal Institute of Netherlands, India, The Hague, Holland.
Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.
Royal Library, Copenhagen, Denmark.
Académie Royale d'Archéologie de Belgique, Anvers.
University Library, Upsala, Sweden.
University Library, Christiania, Norway.
British School at Athens, Greece.
La Société Archéologique d'Athènes, Athens, Greece.

APPENDIX H—continued.

List of public libraries, etc., to which copies of the reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA—*concluded.*

AMERICA.

American Oriental Society, 235, Bishop Street, New Haven, Conn., U. S. A.
Smithsonian Institution, Washington, D. C., U. S. A.
Secretary, National Museum, Washington, U. S. A.
American Antiquarian and Oriental Journal, Chicago.

BRITISH COLONIES.

The Museum, Canterbury, New Zealand.
Literary and Historical Society, Quebec, Canada.
Melbourne Library, Melbourne.
University Library, Sydney, New South Wales.
Victoria Public Library, Perth, Western Australia.
Royal Asiatic Society, Ceylon Branch, Colombo
Straits Branch, Royal Asiatic Society, Singapore.
Museum of Arabic Art, Cairo, Egypt.
North China Branch of the Asiatic Society, Shanghai.

FOREIGN COLONIES.

Directeur de l'Ecole française d'extrême Orient, Hanoi.
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Institut Français D'Archéologie Orientale du Caire, Cairo, Egypt.
Ethnological Survey for the Philippine Islands, Department of Interior, Manila.

II.—INDIA.

(1) IMPERIAL.

Imperial Library, Calcutta.
Indian Museum, Calcutta.
* Press Room, Calcutta and Simla

(2) PROVINCIAL.

MADRAS.

Secretariat Library, Fort St. George.
University Library, Madras.
Public Library, Madras.
Presidency College, Madras.
School of Art, Madras.
Government Central Museum, Madras.
Christian College Library, Madras.

BOMBAY.

Secretariat Library, Bombay.
University Library, Bombay.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay
School of Art, Bombay.
The College of Science, Poona.

BENGAL.

Secretariat Library, Writers' Buildings, Calcutta.
University Library, the Senate House, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College, Library, 1, College Square, Calcutta.
Asiatic Society of Bengal, 57, Park Street, Calcutta.

UNITED PROVINCES.

Secretariat Library, P. W. D., Allahabad.
University Library, Allahabad.
Public Library, Allahabad.
Provincial Museum Library, Lucknow.
Sanskrit College, Benares.
Thomason College, Roorkee.

* Director-General's Report, Part II.

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APPENDIX H—concluded.

List of public libraries, etc., to which copies of the reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

II.—INDIA—*concluded.*

PUNJAB.

Secretariat Library, Public Works Department, Lahore.
Punjab Public Library, Lahore.
Museum Library, Lahore.
University Library, Lahore.
Government College Library, Lahore.
Delhi Museum and Institute, Delhi.

NORTH-WEST FRONTIER PROVINCE.

Secretariat Library, Peshawar.

BURMA.

Secretariat Library, Rangoon.
The Bernard Free Library, Rangoon.
The Phayre Museum, Rangoon.

CENTRAL PROVINCES.

Secretariat Library, Nagpur.
Museum Library, Nagpur.

ASSAM.

Secretariat Library, Shillong.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

NATIVE STATES.

HYDERABAD.

The Resident's Library, Hyderabad.

CENTRAL INDIA.

Library of the Agent to the Governor-General, Indore.
The Librarian, Dhar Museum Library, Dhar.
Rajkumar College, Indore.

RAJPUTANA.

Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
College Library, Ajmer.

BARODA.

Library of the Resident at Baroda.

G B. C. P. O.—No. 4, S., A. S., 2-8-1907—432—A. D. C.